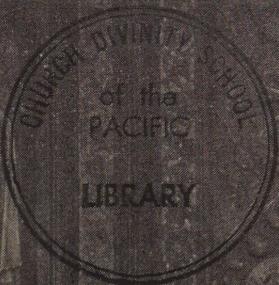


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BOY BISHOP in Massachusetts. In old England he would have taken posession of the cathedral [See page 20].

WEEKLY RECORD OF THE NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CHURCH



V. 124
1952:1

*"Once to every man and nation
Comes the moment to decide."*

COMMUNISM AND CHRIST

BY CHARLES W. LOWRY

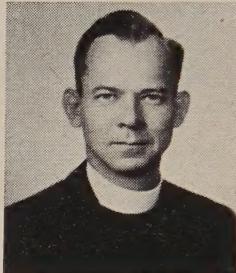
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THE BACKGROUND OF
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JESUS CHRIST AND THE
AMERICAN WAY

COMMUNISM AND CHRIST

EPILOGUE

FOREWORD BY THE RT. REV. HORACE W. B. DONEGAN, BISHOP OF N. Y.

Communism and Christ presents Communism in its role as the new universal salvation religion. A comparison is made between the claims and assets of Christianity and the claims and assets of Communism as its premier rival for the faith and allegiance of mankind. Dr. Lowry's appraisal of Communism's startling missionary appeal has urgent bearing upon the world's present crisis. His message is one which all free men must assimilate if they are to grasp the real peril in which the world stands — for today democracy everywhere is on trial and in peril, and its future depends upon spiritual renewal at the very deepest level.

Bishop Donegan says:

"Here you will find a brilliant analysis and discussion of the most timely contemporary question — Communism. . . . We must seek to understand the origin, history, development and appeal of Communism. . . . Communism, as Dr. Lowry points out, is not simply a political system. It is a world religion, bidding for the loyalty of every man, woman, and child. . . . Communism knocks at the door in the disguise of a savior offering a scheme of salvation, not of the soul, but of the body. Thus a doctrine of man is offered which is superficially attractive, but profoundly inferior to the doctrine of man as a child of God and an inheritor of the Kingdom of God. . . ."

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Lost Advent

DEEP cheers for Mrs. McCracken's and Fr. Pettway's letters [L. C., December 9th], also Dean Krumm's.

As a codicil to Fr. Widdifield's article on lost Advent, may one suggest that one excellent way to reclaim the season is the obvious one—let all Episcopal Sunday Schools resolutely refuse, beginning now, to hold their "Christmas" parties, pageants or other celebrations one hour before the afternoon of December 24th? We have merely allowed the world to lead us by the nose in this matter.

Holland has sent us, with her gift, a good hint, too. Why not adopt the continental practice of giving the young their gifts on St. Nicholas' Day, as a move to get Christmas returned to the Person it belongs to?

MARY MCENNERY ERHARD.
Swansea, Mass.

Plenty of Refutations

THERE has certainly been plenty of refutation of Mr. Buckley's statements in his *God and Man at Yale*. As the daughter of an eminent Yale officer, and having lived the large part of my life in New Haven, I know most of the statements are untrue, and have been glad to see them definitely contradicted.

May I draw your attention and that of THE LIVING CHURCH reviewer, Mr. Foulkes [L. C., December 2], to the correspondence in the November and December issues of the *Atlantic Monthly* in regard to Mr. Buckley's book?

DOROTHEA DEXTER LAURENCE,
(Mrs. Henry).
Hendersonville, N. C.

Uniformity in Statistics

ONE of the duties of every diocesan secretary is to receive and compile annual parochial reports from all the churches in his diocese, made on a form authorized by General Convention. These are listed, analyzed and compared and from them a consolidated report is made up for the diocese as a whole. The figures from these diocesan reports are finally used by the National Council, the LIVING CHURCH ANNUAL, and others to ascertain the totals in the various categories for the entire Church.

Naturally if the statistics for a diocese are to be accurate and valuable it is necessary that the persons who make up the first reports, those for the individual churches, shall have as nearly as possible the same understanding of the meaning of



each question on the official form of report. Uniformity of definition is essential.

Similarly a comparison or consolidation of the various diocesan reports is inaccurate to the degree that uniformity in definition is lacking as between one diocese and another.

The writer of this piece, a diocesan secretary, has found that quite obviously there are differences in understanding, among the clergy in his own diocese, as to the meaning of some of the items in the parochial report form and especially in the table for communicants on page 1 of the form. So, in the hope of being helpful to the clergy in his diocese, and perhaps to those of other dioceses, he corresponded with the highest possible authority, Bishop Peabody of Central New York. Bishop Peabody was chairman of a special committee of General Convention that prepared the form of parochial report now being used. The Bishop has been good enough to give permission to quote him in this article.

On page 1 of the parochial report there is this section to be filled in:

"Communicants		
(1)	Last Reported	—
(2)	Added by Confirmation	—
(3)	Received	—
(4)	Added by Transfer	—
(5)	Added by Restoration	—
(6)	Total Additions	—
(7)	Lost by Death	—
(8)	Transferred to Other Parishes	—
(9)	Removed by Disciplinary Action	—
(10)	Domicile Unknown	—
(11)	In Community but Inactive	—
(12)	Total Losses	—
(13)	Total Remaining	—
(14)	Present Number in Good Standing	—

The figures on the left are inserted here for convenient reference.

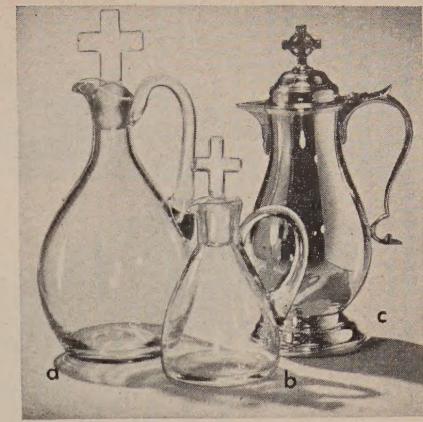
It was found there was disagreement among the clergy in their interpretation of several of the items in this table. For instance item (3) was used by a number of the clergy to record the figure for persons added to the communicant list by methods other than confirmation and formal transfer. The writer felt certain that was not the intention of the committee that made up the form, and in certain other items it seemed that uniformity was lacking.

In reply to a request for assistance Bishop Peabody wrote on December 6th from his office in Syracuse, N. Y.:

"Dear Mr. Scott:

"I shall have to ask your pardon in having failed to answer your excellent letter of August 2nd and the repetition thereof on November 13th. The August letter came in the midst of my vacation. I sent it on to the secretary of the diocese, who tells me that, since your problems were exactly his own, he has had to wait, as I have, to answer you adequately until he and I were able to get together to make definitions which would fit the situation. We have recently done this. We have further submitted them to a meeting of clergy that was held here two days ago, and the results are:

"Line 3, Received: Persons, previously con-



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firmed in the Roman, Orthodox, or Old Catholic Churches (Churches in communion with the Episcopal Church), formally received by the Bishop at the time of his visitation.

"Line 5, *Added by Restoration*: This refers (a) to persons who, having been excommunicated, are restored to communicant status following favorable judgment of the Bishop as prescribed in Canon 16, 3 (a) of the General Church.

"(b) To persons who, having been removed by reason of 'Domicile Unknown,' 'In Community but Inactive,' are restored by the rector in view of becoming known or active.

"Line 11, *In Community but Inactive*: This includes all persons who are inactive as per Canon 23, Sec. 4 of the the diocesan canon.

"Since Lines 13 and 14 evidently report the same number, we are ruling out line 13 in the next distribution of the parochial report form.

"We should be happy to have your comment on these definitions. The difficulty arises partly over the fact that General Convention adopted the second half of the report of the Commission on 'What is a Communicant,' without adopting the first part, which contained the definitions.

"Hoping very much that this may be helpful to you, I am

Faithfully yours,
(Rt. Rev.) MALCOLM E. PEABODY."

In the form as it used to be there was an item "Admitted Otherwise" in the additions section of the table and, in the loss section, there was an item, "Lost by Removal without Transfer." These were used for persons added to or subtracted from the communicant list, shall we say, somewhat informally. According to Bishop Peabody's definitions those items are to be covered by items 5, 10, and 11 in the present form, not by items 3 and 9. (These figures refer to those in the left margin of the table as heretofore quoted in this article.)

Also it is to be noted that items 13 and 14 are naturally identical, so the final figure in the table should be entered on line 14 and item 13 should be ignored.

Let's have uniformity in definitions.

THOMAS A. SCOTT,
Executive Secretary,
Diocese of
Southwestern Virginia.
Roanoke, Va.

Wise Cracks

You print [L. C., December 1st] a column-and-a-half letter from the Rev. L. Bradford Young as a serious matter. The space you give to it suggests your recognition of its importance. The letter is a sensible, well thought out comment with suggestion of a constructive approach to the problem it presents. Why does it merit a wise crack?

You disagree with Fr. Young's theological presuppositions—I do too, as it happens. But that is no reason why an opponent who states his case carefully, courteously, and intelligently should meet with a smart-aleck brush-off. These cheap retorts can provoke only bitterness among those who disagree with you, and either disgust or, worse, a foolish conceit among those who agree.

REV. W. R. BROWN, 3D.,
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The Living Church

Established 1878

A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

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Things to Come

JANUARY						
S	M	T	W	T	F	S
1	2	3	4	5		
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

FEBRUARY						
S	M	T	W	T	F	S
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3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

January

- Epiphany.
- Consecration of the Very Rev. John B. Walther as Bishop of Atlanta.
- Consecration of the Rev. Donald H. V. Hallock as Coadjutor of Milwaukee.
- First Sunday after the Epiphany. Meeting, unity commissions of Episcopal and Methodist Churches, Cincinnati, Ohio.
- Brotherhood of St. Andrew, executive committee, at Seabury House (to 20th).
- Second Sunday after the Epiphany.
- Standing Liturgical Commission, Seabury House (to 25th).
- Conversion of St. Paul.
- Third Sunday after the Epiphany. Theological Education Sunday.

February

- National Youth Commission, Seabury House (to 7th).
- Purification of St. Mary the Virgin.
- Fourth Sunday after the Epiphany.
- Bishop Tucker of Ohio retires.
- Woman's Auxiliary, National Executive Board, Seabury House (to 11th).
- Septuagesima Sunday.
- National Council, Seabury House.
- Sexagesima Sunday.
- Brotherhood Week, NCC (to 27th).

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

1952 is a General Convention year. In Boston this fall, all the bishops of the Episcopal Church, together with four clerical deputies and four lay deputies from each diocese, will hold their triennial meeting for the government of the Episcopal Church.

GENERAL CONVENTION passes Church laws (canons,) considers changes in the Prayer Book and Hymnal, adopts a missionary program and budget and expresses the opinion of the Church about a variety of matters, ecclesiastical and moral. In recent years, the duration of the Convention has been shortened and various suggestions have been made to streamline procedure and organization.

SUCH SUGGESTIONS have been under consideration by a Joint Committee of the House of Bishops and the House of Deputies under the chairmanship of Bishop Heistand of Harrisburg. The Committee has just made public its report, containing 14 recommendations for improving General Convention.

THE COMMITTEE PROPOSES (1) that General Convention make available \$50,000 to the host diocese to defray the local costs of the meeting; (2) that the maximum assessment against the diocese for Convention expenses be raised from \$8.00 per clergyman to 10 cents per communicant per year (the former rate would bring in \$54,440 per year, the proposed rate \$171,207 on the basis of the present number of clergy and communicants); (3) that the traveling expenses of bishops, clergy, and deputies be paid for at 5 cts. a mile. In all these financial recommendations, the proposals are so worded that only actual expenses would be assessed against the diocese.

THE FOURTH proposal of the Committee is that the number of deputies in each order be changed from four to three per diocese. The Committee reports that letters and recommendations it has received "indicate a rather general feeling that the House of Deputies has become unduly large, thus militating against the expeditious dispatch of business."

SOME of the proposals of the Committee have to do with the handling of routine business of the Convention. A recommendation of more general interest is the one that in a vote by orders, divided votes shall be counted as half for and half against, instead of as wholly negative. Under the existing rule, the delegations from a majority of the dioceses must be in favor of a proposition before it is passed on a vote by orders. In the future, if the Committee's recommendation is followed, the half-votes of divided dioceses will go to make up the total of affirmative votes. However, amendments to the Constitution or revisions of the Prayer Book would still require a majority of all the dioceses.

AS MATTERS NOW STAND, any diocese can demand a vote by orders on any question, and such a vote would

normally have to have more than a simple majority behind it. In the past, many controversial proposals have failed to pass through failure to secure a large enough majority.

AS THE YEAR goes on, many more General Convention Commissions will be making their recommendations known through the columns of The Living Church, and articles, news items, and letters will help to provide the information and thinking on which the Convention's action will be based. This will be an interesting year for L.C. readers!

CONSECRATION PLANS for the Rev. Donald H. V. Hallock as Bishop Coadjutor of Milwaukee are going forward. Bishop Ivins of Milwaukee will be the consecrator; Bishops Conkling of Chicago and Sturtevant of Fond du Lac, the co-consecrators. Dean Nes of Nashotah House will preach the sermon. Only a limited number of seats will be available, and admission will be only by tickets distributed to the parish clergy on the basis of somewhat less than two per hundred communicants.

REPORTS from all over the country indicate that Episcopal churches were crowded for Christmas services, particularly the midnight Mass. In Los Angeles, TV viewers were provided with five Episcopal Church programs beginning at 6:15 o'clock and concluding with the midnight Solemn Pontifical Mass at St. Mary of the Angels, whose rector the Rev. Neal Dodd of movie fame, has recently announced his retirement. In one of the programs, Bishop Bloy was joined by Douglas Fairbanks, who read the Christmas story from St. Luke's Gospel and invited Angelenos to attend Episcopal Church services.

WHY NOT report to the newspapers the earnings and current valuation of Church endowment funds? They do it in Central New York, where there is a central investment fund for the diocese, Church organizations, and parishes. Begun in the time when L.C. roving reporter Fred Sontag was diocesan promotion man, the annual newspaper story about the diocesan fund helps to remind potential givers of its existence and provides all interested persons with a report of its stewardship. This year's report in the Syracuse Herald indicates that earnings were 3.7%, compared with 3.2% last year. During the year, the fund increased its portfolio of common stocks, in accordance with the modern financial trend. Market value of the 112,092 shares of participants in the fund was \$10.42, an increase from \$9.75 the previous year.

SPEAKING OF financial matters, we are pleased to note that the National Association of Manufacturers, honoring "the thousands of capitalists who are not rich people," singled out the Rev. Gilbert G. Curtis, rector of Christ Church, El Reno, Okla., as one of four noteworthy examples. He was praised for the investment program he has undertaken out of his salary.

Peter Day.

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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Outward and Inward

AFTER the teachers' meeting the rector and a group were continuing the discussion that had developed during the closing half hour. They were deeply concerned.

"We kept referring to externals. I just remembered a remark made to me by a Methodist. She said, 'All your Episcopal ritual and symbolism and such things are only externals. What really matters are the spiritual things.' Do you think that is a fair criticism?"

"Let me ask you a question," replied the rector. "Can we in this life know purely spiritual things? Can we know God directly?"

"We can feel sure of God. We have moments when He is very real, when we know," offered a teacher.

"Yes, unquestionably. But how can we produce those moments? How can we make certain that we and others know and feel them, too?"

"I suppose you mean there must be some prescribed service, or planned activity. Yes, we all admit that. But isn't there always the danger of being so careful about the externals that we miss the spiritual heart of it?" This teacher was thinking it through.

"Before we go further, let's see how this applies to teaching. You objected—a minute ago—to my saying that we should not teach facts. And I agreed to modify that and say, not only facts. That covers a lot of material: Facts include the details of hundreds of Bible stories, much of Church lore, such as the names and colors of the Church seasons, and much of Church history. It also includes such matters as the names of the books of the Bible. Some parents claim we do not drill our pupils in these matters, that when they have been through our school they don't know even these factual matters accurately. Should we work harder than we do at equipping our children with all this knowledge about Christianity?"

"Well, we can do better. But I was wondering about Christians in the past. Christians, say in the dark ages of Europe, didn't ever learn most of the things we have in our curriculum—they didn't have printing, and they didn't even have any Sunday schools. But they had faith, and worshipped, and there were saints. There was Church life in every village." The teacher hesitated. "These people

must have had some externals to give them the faith."

"Yes," said the rector. "To use your own phrase, they had Church life—the sacraments and services and fellowship of the Christian community. The whole village was Christian—carried on Christian customs, used Christian terms and so provided the frame in which the spiritual heart of religion was developed."

Another teacher interrupted. "There is another kind of external that I've been thinking about. I mean the words we use—big words, special words like Atone-



ment, and redemption, and incarnation, and grace, and vicarious, and—a lot of others. Then we have a great deal of set material to memorize—hymns, and psalms, and definitions in the catechism. Isn't there a danger that, even if we drill on these carefully, we may make them just words?"

"Agreed," said the rector. "Not just information, not just right words. But . . . what, then? We shall continue to use these things but why?"

"I think I begin to see," offered an old teacher. "These externals are the outward and visible signs of the inward and spiritual grace we wish to impart. I see it: Teaching is like a sacrament, it is sacramental!"

"Let's tie that up: There are three areas of so-called externals which we use in teaching Christianity—the way of facts, the way of words, and the way of ceremonies, or participation in the Church's dramatic rites. But there is a fourth, which we alone can direct and employ. I mean the way of interpretation. We must always be alert to help our pupils find meanings in all these externals. At first, simple meanings. Later, deeper ones."

"We use externals as our tools. They are the agents, the carrying media for the illusive, fragile, spiritual impressions which we want our pupils to receive. Can we learn to use our tools more skillfully? They are outward, external things. But they are given to us to bear the inward, the spiritual."

The Living Church

THE EPIPHANY

GENERAL

DISASTERS

"They Need You"

By FREDERICK H. SONTAG

One of the first people to reach the scene of the Elizabeth, N. J., plane crash on December 16th was the Rev. T. J. Hayden, Jr., rector of Christ Church, Elizabeth.

As soon as the flames were put out Fr. Hayden entered the tangled wreckage and blessed the remains of the bodies and gave them absolution.¹ All 56 people aboard the C-46 airliner were killed, making the crash the second worst in U.S. history.

It was on a Sunday afternoon that the plane went down, a few minutes after it had left the Newark airport. Fr. Hayden's 12-year-old daughter, Hilary Ann, saw the plane dive to the snow-covered ground on the shore of the Elizabeth river near the Hayden home. She called her father and said, "I think they need you."

Fr. Hayden rushed to the plane without stopping to put on a hat and coat. He stayed at the crash site, in the near-zero weather, until the first grappling operations began. Only then did he take time to get a hat and coat.

Spray from the water of the fire hoses covered him and his equipment with ice, but he stayed on the job until the end — over six hours.

INTERCHURCH

ACU News Comments on National Council's Letter

Welcoming the National Council's recent reply to a letter from the American Church Union¹ on the subject of pronouncements and practices of the National Council of Churches which misrepresent the Episcopal Church, the *ACU News* comments that the reply contains some "less satisfactory features." In particular, the comment says, "the reply leaves us uncertain whether or not an official protest is to be made to the National Council of Churches." Text of the comment follows:

TUNING IN (Background information for new L. C. readers): ¹Ministrations to the dying would, where possible, include the Holy Communion and Holy Unction for the baptized, baptism for the unbaptized. Where the subject of the ministration is

"The reply of our National Council is of course unexceptionable in temper. While indicating some less satisfactory features we desire to express our appreciation both of the promptitude of the reply and of the character of its expression.

"The reply leaves us uncertain whether or not an official protest is to be made to the National Council of Churches . . . , and if it is, whether it will relate only to the two publications mentioned in the letter and the reply or will cover the whole main point at issue: misrepresentation of the historical and doctrinal position of our Church. The reply [from the Church's National Council] says: 'We feel that the General Board of the National Council of

Churches should be advised of our concern . . .' But such a phrase as 'and it will be advised' is lacking.

"The reply seems to disclaim any policy-making power for our National Council. But any administrative body given only general directives by a legislature cannot help making policy. Our letter said that our National Council makes policy within any directives given by General Convention, and this we still believe true.

"In some passages the reply treats our letter as a request that our Church dissociate itself from 'The overall program' of NCC. But all that we requested was that our Church be dissociated from pronouncements and practices antagonistic to



MINISTERING at plane crash: Fr. Hayden (with dark hat).

Elizabeth, N. J., Journal

already dead, the priest may regard the prayers and absolution on page 319 of the Prayer Book as appropriate. ¹Both the Epiphany and ¹the ACU-National Council letters are discussed in editorials in this issue.

its principles. This is recognized in some other passages of the reply, where the answer made is that 'for the Episcopal Church to be constantly disassociating itself, or voicing a protest when we cannot follow in any particular part of the program of the National Council of Churches, is unnecessary. No one really misunderstands the situation.' But these assertions seem to us to involve a large assumption. To publicize a man as holding a position he does not hold is often damaging, and the same is true in even larger degree of the Church.

"The sum of the matter seems to us this; our National Council can easily, and without offence, request NCC to refrain from putting our Church in a false position. Will our National Council do so? That is the uncertainty which is not entirely resolved by the reply."

Fight Moral Decline

A campaign to halt the apparent decline of public morals in the nation and to bring about a "spiritual regeneration" among the people was approved by the first annual assembly of the Division of Christian Faith and Life of the National Council of Churches. The assembly met recently in Buck Hill Falls, Pa. It instructed staff members of the Division to formulate "immediately" a plan of action to be carried out under the supervision of the group's executive board.

A controversial note was injected into the closing session of the assembly when Dr. John Coleman Bennett, professor of Christian ethics at Union Theological Seminary, expressed fear that the bigness of the new National Council of Churches might tend to stifle "the prophetic voice" of the Church if the Council's various divisions and subsidiary departments could not issue pronouncements without waiting for approval by the Council's General Board.

Dr. Bennett was answered by Dr. Roswell C. Barnes, executive secretary of the Division of Christian Life and Work, who urged that a distinction be made between "speaking for the National Council" and "speaking to" the 29 major Communions which constitute the Council.

[RNS]

No Star at Noon

A special Christmas Day message of "fraternal affection" to the Protestant Churches in Communist Czechoslovakia was issued by the Rt. Rev. Henry Knox Sherrill, as president of the National Council of the Churches. The message, which was prepared for broadcast over Radio Free Europe and the Voice of America, said: 'Let us all remember that

'Christmas always comes at night.' Can wise men see a star at noon? Christmas comes in deepest dark when in despair man sees a spark conquering the night."

[RNS]

Coöperation Awards

Churchman Stephen F. McCready was one of the 11 Christian leaders who received awards for promoting Christian coöperation in their states and local communities. The first of their kind, the awards were made by the National Council of Churches in connection with the recent third biennial Southeastern Convocation of Churches. Mr. McCready is president of a realty company in Ocala, Fla. All recipients of awards are from the Southeast.

DISPLACED PERSONS

Address Report Must be Filed Now

Aliens admitted to the United States for permanent residence are now required to file an "address report" between January 1st and January 11th each year.

Information of this new requirement came to the National Council's Department of Christian Social Relations on December 26th, dated December 14th. It affects displaced persons who were resettled under sponsorship of Churchpeople. It may not be possible to reach all of them with the information in time.

The Department hopes that the Churchpeople who learn of this registration requirement will call it to the attention of clergy and anyone who has sponsored any DP's that registrations may be made in time.

Reports are to be made on an "address report card" (Form I-53) which may be secured at any US Post Office. The card is to be filled in, and taken, not mailed to the post office and handed to the postal clerk. National Council says that failure to comply with the requirements of the Internal Security Act regarding address notification will, upon conviction, result in a fine or imprisonment, or both.

ROMAN CATHOLICS

Second Married Priest

A second German Protestant pastor has been given permission by Pope Pius to become a Roman Catholic priest and remain married, the Associated Press reports.

The pastor still has three years of study before he is ordained.

A week before, it was announced that

TUNING IN: In Czechoslovakia, the predominant Reformed Church is reported to have maintained relatively cordial relations with the Communist government. The Lutheran and Roman Catholic Churches have not. Married clergy and mar-

riage of the clergy are two different things. Rome and Orthodoxy under some circumstances permit the former, but traditionally have not permitted those already ordained to marry. Anglicanism permits marriage before or after ordination.

another married Protestant pastor, a Lutheran, was to be ordained on December 22d, the day before he was 70.

RETREATS

Lent Series

A series of pre-Lent and Lent retreats have been scheduled at the Retreat House of the Redeemer, New York. They are:

Seminarians, January 24th to 26th.

Clergy, February 4th to 8th, and, quiet day, March 25th.

Adult acolytes, February 15th to 17th.

Women, February 29th to March 3d, March 7th to 10th, March 14th to 17th, March 28th to 31st, and April 9th to 12th.

Deaconesses, March 10th to 12th.

Men, March 21st to 24th.

HOSPITALS

New St. Mary's, for Children

A large company, clergy, religious, associates, and other friends assembled at Bayside, N. Y., recently for the dedication of the new building of St. Mary's Hospital for Children. The spacious new building, overlooking Little Neck Bay, not only has room for many more patients than the old buildings but also has complete, up-to-date equipment.

Bayside is in the diocese of Long Island, though situated in Greater New York, which contains part of Long Island.

Bishop DeWolfe of Long Island, led a long procession for the dedication and, in turn, blessed each room of the hospital, finally placing on the wall of the chief room a crucifix, and pronouncing the Benediction.

The work of the Community of St. Mary for sick and convalescent children began in 1881, under Mother Harriet, founder of the Community. The first house was at Rockaway Beach, Long Island. St. Mary's Hospital for Children, on West 34th Street, New York, cared for sick children, from its founding until 1935, when it became a convalescent hospital.

ARMED FORCES

700 CO's Helped

The National Service Board for Religious Objectors has helped, since the outbreak of Korean fighting, about 700 young men, Religious News Service reports. The men were those who had difficulty in securing proper recognition of their conscientious objection to military service.

AUSTRALIA

For Coats of Arms, Blanks

A number of Australian dioceses are going to have blank shields instead of coats of arms in the next edition of *Crockford's Clerical Directory*. *Crockford's* editor says that some of the newer dioceses have either not applied to the College of Arms for a grant of arms or have chosen to have no arms at all. A Sydney Churchman, making a study of the subject, has so far found only six dioceses that have coats of arms registered under letters patent. They are Sydney, Tasmania, Adelaide, Newcastle, Ballarat, and New Guinea.

Boy "Bishops"

Two boys aged 12 and 13 were crowned "bishops" at an experimental service held at Scottsdale in northeastern Tasmania, Religious News Service reports. During the service the slaying of the innocents by King Herod was commemorated. The two were designated as leaders of young people in the Church of England in Tasmania.

The service was said to be the first

of its kind in Tasmania and the second ever held in Australia. It took place with the approval of the Rt. Rev. Geoffrey F. Cranswick, Bishop of Tasmania.

EGYPT

Religious Education

From now on Christian students in Egypt's government schools will be assured of special religious instructions during the time their Moslem schoolmates receive their own instructions, Religious News Service reports. Since most Christians in the government schools belong to the Coptic Orthodox Church (biggest Christian Church in Egypt), instructions for them will be according to the teachings of that Faith. In announcing the new instructions, the Ministry of Education asked that Christian schools, in turn, insure religious education of their Moslem students.

LIBERIA

Cocoa, Coffee, Citrus Saved

A letter from Bishop Harris of Liberia to the National Council tells that the Bishop was able to secure the services of

a man from the government agricultural station in Sierra Leone. He gave his vacation period to putting the farm in "top shape."

Another man will soon come out to carry on some of the plans laid by the first government man. "I am sure we would have lost most of our cocoa and coffee trees as well as the citrus fruit," Bishop Harris wrote, "as the dry season is a very critical time for such crops. He is sending us some ginger and we ought to produce at least four tons this year. We expect to start black pepper this year too, but it will not be in real production until next year."

POLAND

Bishop Released

German-born Roman Catholic Bishop Karl Maria Splett of Danzig has been released from prison by Polish Communist authorities, the West German News Agency reported.

Bishop Splett was sentenced to eight years imprisonment in 1946 for alleged collaboration with Nazi leaders during the German occupation of Poland.

The news agency report said that Bishop Splett would not be permitted to return to Germany.

At the time of the bishop's conviction *Osservatore Romano*, Vatican newspaper, proclaimed the prelate to be innocent and said his trial had been based on "unverified and unverifiable reports."

[RNS]

Hospital Service



RNS

In wheelchairs or sitting up in bed, patients at Episcopal Hospital, Philadelphia, attend Sunday morning services in the chapel. This service is being conducted by the Rev. Robert D. Morris, diocesan chaplain at the hospital. Some 100 teen agers, working in the hospital's "chapel corps," take turns wheeling patients from their wards to the service. Patients who cannot be taken to the chapel hear the service through loudspeakers in their rooms.

TUNING IN: Boy bishops are to be found in some American parishes around St. Nicholas' Day (December 6th) and Holy Innocents' Day (December 28th), as indicated by this week's cover picture and accompanying story on page 20. Unlike their

senior counterparts, boy bishops seem to be agreed on cope and mitre as the proper garb for bishops. Though Orthodox is part of its title, the Coptic Church does not belong to the Orthodox communion. Church has been at work in Liberia since 1851.

SPAIN

Irish Bishop Ordains

The Bishop of Meath (Church of Ireland) recently visited Spain and ordained six priests and confirmed a number of candidates in the Spanish Reformed Church. This was quite an occasion for the Spanish Church, since no bishop has visited it for more than 15 years. The Bishop of Meath is one of three bishops who form the provisional council of the Bishops of the Spanish Reformed Church.



The Three

WISE MEN



By the Rev. Herbert P. Houghton

Retired Professor of Greek, Carleton College

INTO the wintry night went three men. They were splendid in their attire; richly laden with gifts were the camels on which they rode. From the east they came, apparently leaving the region of light, one might say. But to search for the living Light they journeyed. That was the true Light.

They traveled west, following the gleam of a new and radiant star, until it appeared to cease in its course and remain poised above a rude and lowly building.

The travelers dismounted, entered, bowed low in adoration, and opening their treasures, offered gifts to the new born Prince of Peace. "There came wise men from the east."

This was not a caravan of merchants wending their way to trading places for commercial gain. These were wise men; indeed, they were very wise. They were astrologers, searchers, thinkers of their time; they were men like Thales, like Anaxagoras, like Socrates. Were we to give them names, these might well be their names, though tradition has named them otherwise.

One, we may say, had sought for the "greatest good," and had said to his comrades in search, "This is it, that without which man dies; water is the 'greatest good.'" His fellow-seeker may have denied and said, "Nay, it is not water; air is the all for which we seek." The third companion entered a diverse view, and declared, "There is a great limitless Mind that rules all; Mind is the source of all things."

But see! Just then the star unknown,

swinging in its long forgotten orbit, swam into their ken, and leaving all, the three Wise Men arose and followed it. For they had puzzled out the tale that was told long ago, that when such a celestial visitor appeared, it would be the sign of the coming of a mighty prince on earth. Hence these three Wise Men came to the manger in Bethlehem.

And so they came, and adored, and opened their treasures, and bestowed their gifts on the Prince of Peace, the infant Jesus, the Son of God, sent to redeem us, to show God's love, the love that really is Love; the love that lays down life for a friend; the love that laid down life for the Life of men.

Truly, they were wise, those wise men from the east, who came to participate in such a scene as this.

Priceless the Gift they found!
Out on that holy ground
Laid they their treasure's dower —
God's holy peace and power,
On them they rested.

Call them as you will — Gaspard, Melchior, and Balthazar; call them Thales, Anaxagoras, and Socrates. They came and found the "greatest good" long sought for by the three.

And as they returned "by another way" they mused the while on what they had seen, and one glancing at his companion would say,

"Melchior, hast thou found the 'Greatest Good'?"

"Yes, Gaspard, it is Love."

"But is that all, Balthazar?"

"Not at all, Gaspard; I should say the Love of God. What say you?"

"The Love of God for man, say I." So spoke Gaspard, and the others agreed.

They had found their "greatest good." They were wise men; they were very wise.

THE LIVING CHURCH RELIEF FUND

For Korea

Previously acknowledged	.....	\$2,344.94
Mrs. Andrew Y. Y. Tsu	.....	25.00
Mrs. H. McK. Harrison	.....	10.00
Rev. Raymond E. Fuesle	.....	10.00
Mrs. Richard Hunt	.....	10.00
A. E. F., Chicago	.....	5.00
Claude Gilkson	.....	5.00
Mrs. Alfred J. Weaver	.....	5.00
M. A. C., Chicago	.....	3.00
		<hr/>
		\$2,417.94

Save the Children Federation

Mrs. H. McK. Harrison	.....	\$ 10.00
Mrs. Edgar L. McHenry	.....	10.00
		<hr/>
		\$ 20.00

St. Francis Boys' Homes

Previously acknowledged	.....	\$ 56.19
Billy Nalle	.....	50.56
		<hr/>
		\$ 106.75

St. Michael's School, Japan

Previously acknowledged	.....	\$ 253.00
Grace Church, Phillipsdale, R. I., Men's		
Advent Offering	.....	11.75
		<hr/>
		\$ 264.75

Bishop Kennedy's Work

Previously acknowledged	.....	\$ 122.60
Mrs. Horace A. Beale, Jr.	.....	10.00
		<hr/>
		\$ 132.60

TUNING IN: "Following the star" is celebrated in many Christmas carols. In fact, the Biblical text gives no reason to think that the wise men followed the star (which presumably, like other stars, rose in the east, traveled across the sky, and

set in the west) except on the last lap of their journey (from Jerusalem five miles south to Bethlehem). As they arrived, it culminated—that is, it reached its nearest point to the zenith.

The English Reformation

By the Rev. Charles W. Lowry

Rector, All Saints' Church, Chevy Chase, Maryland

HERE is a very old school jingle which goes this way:

"Geography is about maps.
History is about chaps."

The English Reformation¹ is a subject in which geography has played a momentous role—in which the physical situation revealed by the map has exerted a continuous formative influence on history.

England is at once a part of Europe and a place "entire of itself." It has been in the general stream of European history and yet, because of its adjacent island situation, has had its own quite distinctive and quite special history. The potency and effect of England's geography are celebrated once and for all in the immortal words of Shakespeare:

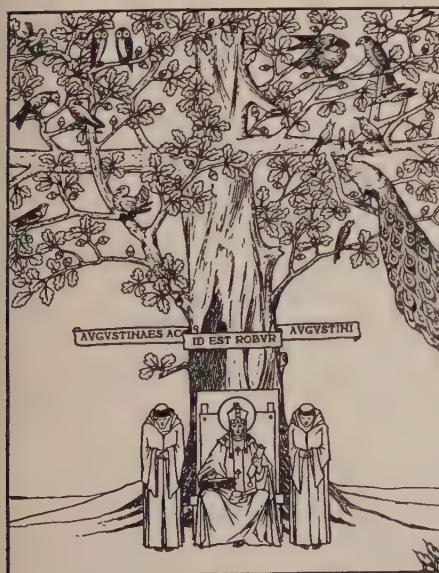
"This royal throne of kings, this scepter'd isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise;
This fortress built by Nature for herself
Against infection and the hand of war;
This happy breed of men, this little world;
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands;
This blessed plot, this earth, this realm, this England."

For Christianity in England the influence of place has been strong and con-

tinuous. Communications were uncertain and slow; relative isolation was a fact of life. Consequently over many centuries there was in the British Isles less penetration in the sphere of ideas and less threat of political or military intervention.

As a result we have an early period of Church History in Britain that is without parallel. We have a natural hostility to foreign interference and a comparative independence in the face of increasing Papal claims and exactions. We have a Reformation utterly different in main trend and final outcome from that of any other country or sector of Christendom. And today we have an "Anglicanism" or "Anglican Communion" which represents, by the side of Roman Catholicism,

(Continued on page 15)



AUGUSTINE'S OAK: The two independent Churches of England of the 7th and 8th centuries (p. 15) are symbolized by the Old English *Augustinae ac* ("Augustine's Oak") and the Latin *id est robur Augustini* ("that is, the oak of Augustine"), in the cut at the left, which shows St. Augustine of Canterbury waiting to receive the British bishops (right) in his unsuccessful attempt to unite the two strains of Christianity.*

*The cuts are reproduced from a special issue of the 1662 English Prayer Book commemorating the coronation of King Edward VII. The Canadian and American edition of this was published by M. Walter Dunne, 1903.



TUNING IN: The Reformation is a general term for the movement beginning in the 16th century aimed at purifying the teaching and practice of the Christian Church. It developed differently in different countries, resulting in the separate ex-

istence of the Lutheran, Calvinist, Anglican, and Roman Churches. Which of these has the best claim to be representative of Christ's will for His Church is, of course, a subject of controversy between them.

New Epiphanies

CHRISTIANS have praised God in many languages over the course of history. Hebrew and Aramaic were the two languages used by our Lord and His disciples—Hebrew in reading the Scriptures, Aramaic in day-to-day conversation. But by the time the disciples began to write down their message, they used a different language—Greek. For within a comparatively short time after the Resurrection, Christianity had spread throughout the cosmopolitan Greek-speaking world that fringed the eastern half of the Mediterranean Sea. Even in Rome, the Christian community spoke Greek, rather than Latin.

“Epiphany” is one of the Greek words that testify to the language of the early Church. So is “Kyrie eleison” (“Lord have mercy”), the chant that resounded in Christian worship. “Bishop” and “diocese,” “priest” and “deacon,” and many other standard Church terms (including “Christ,” “Christian,” and “Church”) are also derived from the Greek.

“Epiphany” may be translated as “shining forth.” Moments in our Lord’s life in which His divinity shone forth in unmistakable grandeur were anciently called the “epiphanies”; and the Epiphany season celebrates these occasions one by one.

Beginning with the visit of the Wise Men in the Gospel for the feast of the Epiphany itself, on January 6th, the Sundays following celebrate the finding of the boy Christ in the Temple; the Baptism of Jesus; the First Miracle at Cana; the healing of the Centurion’s servant, with our Lord’s prophecy that many gentiles shall inherit the Kingdom of Heaven. Then the last two Sundays after Epiphany give selections from our Lord’s teachings on the Kingdom of Heaven and the Second Coming.

Other “epiphanies” celebrated in other ages and in the liturgies of other parts of the Church include the stilling of the waves, the transfiguration, the feeding of the five thousand, and even the birth of Christ, which retains its relationship with the Epiphany in Anglican tradition in the concept that the Christmas feast lasts for twelve days.

In early times, the greatest epiphany of all—the Epiphany—was apparently the feast of Christ’s baptism, in which the Father, the Son, and the Holy Ghost were all revealed together as distinct persons.

Though Greek continues to be the language of an important section of Christendom, the Good News of Christ has been told over the centuries in hundreds of languages and dialects. Our own Book of Common Prayer, in accordance with the Church’s principle of using the language of the people, has been translated into Spanish, Portuguese, French, Chinese, Japanese,

and many other tongues. The coming of Gentiles to worship the King of the Jews, typified in the story of the visit of the Wise Men, has been fulfilled in a measure that staggers the imagination.

Epiphanies—shinings forth of God’s glory—continue today just as in the past. The Church’s wor-



ship in a multitude of languages, the celebration of the Holy Communion on every continent, the works of teaching, healing, and baptizing—all these send rays of the heavenly light directly into human hearts. What our Lord did in his physical body, the Church continues to do as His mystical body. Even in persecuted impotence, it bears the silent testimony that calls wise men to worship; in the temples of the learned, it speaks with innocence and authority of love, of peace, and of righteousness. It multiplies in the Holy Communion the wine and the bread that bring life to thousands. Hospitals, doctors, and nurses stretch forth Christ’s hand to heal. And at all times and in all places, the Church bears witness to the great facts of life—to the Father, Son, and Holy Spirit; to the forgiveness of sins; to the Resurrection and the Life Everlasting.

THE ordinary man in the pew has a vital and necessary role in this shining forth of the divine glory. For it is he who by his prayers, his worship, his work in the parish, and his gifts, makes these miracles to come to pass. It is easy to look at what we accomplish as the second-best efforts of fumbling, half-hearted,

half-converted sinners. Indeed, it is true that what we do is far less than we could do if we gave our best efforts instead of our second-best. Yet, from the divine perspective, the end result of all our stumbling and fumblings is the irresistible onward march of the Kingdom of God. He knows that we will falter in the work many times, and He is ready to carry forward with other hands if necessary. We are not justified in His eyes by our successes, but by our Faith in Him, working in us to overcome the bonds of sin. God has a place for us in the great work of Salvation, no matter what our starting point, no matter what our present condition. To follow Christ, to worship God every Sunday in His Church, and to work, pray, and give for the spread of His Kingdom — this simple rule from the Prayer Book Offices of Instruction is the pattern for building a Christian life that will help to create new epiphanies all over the world.

The Church and the NCC

WE HAVE read with interest the exchange of letters between the American Church Union and the National Council of the Episcopal Church in regard to certain details of the relationship of this Church to the National Council of the Churches of Christ in America.

Both letters were courteously expressed and show the result of prayerful consideration and a genuine respect for differing points of view within the Church. We think that the very exchange of these letters

does not involve approval of every detail of the program and policies of the NCC. "There is no compulsion upon any constituent Church to accept the whole program and it is only accurate and fair to state that no one of the coöperating Churches does accept the whole program." Commemoration of the Continental Reformation is a case in point, and the fact that the NCC sponsors such a commemoration is not to be construed as committing the Episcopal Church to an endorsement of "the extremes of the Continental Reformation" nor of the commemoration of those events.

There are, however, two or three points that need further attention, it seems to us, if the policy so admirably set forth by our National Council is to be made effective. One is the concern over such doctrinal statements as "Our Protestant Heritage" and "What Protestants Believe." The National Council states: "If such publications were to continue we might well, as a Church, voice a vigorous protest, because we believe that the National Council of Churches is going outside of its province in attempting to make doctrinal statements which could be approved by all constituent members . . . we feel that the General Board of the NCC should be advised of our concern, as a constituent member." We trust that our representatives on the General Board of the NCC will make this clear to the officers of that body and will be vigilant to see that our concern in this matter is constantly borne in mind by them.

WE also think that our representatives on the General Board should take steps to clarify the way in which the NCC describes itself in official documents and press releases. Our National Council says: "It is conceivable that instead of any reference by the National Council of Churches, in their official statement, to 'the Protestant and Eastern-Orthodox Churches' it might avoid some difficulties and on the whole be better to refer in official statements to the constituent members as 'the coöperating Churches.'" The statement adds: "Indeed, there is a growing tendency on the part of the General Assembly, as has been noted, to use such phrases as the 'coöperating Churches' or the 'constituent Churches' in their official statements."

We have before us a news release from the National Council of Churches on their printed form headed "NEWS from the National Council of the Churches of Christ in the U. S. A." In this printed heading appears the following description: "Twenty-nine major U. S. Protestant and Eastern Orthodox churches working together to advance Christ's kingdom at home and abroad. The Council, founded in 1950, carries on the work of twelve interdenominational agencies."

This heading goes with virtually all news releases of the National Council of Churches and is naturally picked up by newspapers and other publications as the



clarifies the situation and we are glad they have been released for publication in the Church press and for the consideration of Church people generally.

The National Council letter [L. C., December 23d] makes it quite clear that the membership of the Episcopal Church in the National Council of Churches

official description of the National Council of Churches.

In view of the statement of our own National Council that "it might avoid some difficulties and on the whole be better to refer in official statements to the constituent members as 'the coöperating Churches,'" we suggest that this form be revised to read in some such way as the following:

"Twenty-nine coöperating Churches—Protestant, Anglican, and Eastern Orthodox—working together," etc.

This would, incidentally, be in accordance with the practice generally followed by the World Council of Churches.

Inasmuch as our own Presiding Bishop is the president of the National Council of Churches, and as the executive director of the NCC Public Relations Department is also a member of the Episcopal Church, it should not be difficult to make this change. Indeed, we are quite sure that if the excellent letter from our own National Council to the American Church Union were brought to the official attention of the General Board of the NCC that Board would be found quite willing to make such a change as this. In view of the policy expression by our own National Council, we think that it would be entirely appropriate for our representatives to make such a request at the next meeting of the General Board.

As the National Council of Churches moves into its second year, we think that it deserves the appreciation of our own Church and of its other constituent bodies for the genuine progress that has been made in many fields. If there have been occasional actions of the NCC which we have not approved, nevertheless, we feel that on the whole the NCC is making a constructive impact on the Christian life of America. It is a constant witness to the fact that Christian communions can work together, despite wide differences of doctrine and practice, in fields in which our common heritage is more important than our differences. We hope that this will be the case increasingly in the years that lie ahead.

Possibility of the Impossible

THE recent papal dispensation permitting two married ministers in Germany who are entering the priesthood to keep their wives, may have far-reaching significance. Perhaps this is a "trial balloon" to see whether a married priesthood would be acceptable generally in the Roman Church—or perhaps the dispensation was given with one eye on the married clergy of the Anglican communion, in the hope that it might attract them to Rome. That may be the significance of the statement of an anonymous "Vatican source" that "if the Anglican clergy were to rejoin the Catholic Church (*sic*), it is certain they would be permitted to keep their wives."

If it is the Anglican clergy that the Roman Church

really has in mind in giving this dispensation, the trial balloon might as well be punctured right now. Even if the Pope were to follow the example of St. Peter, who had not only a wife but a mother-in-law (St. Matthew 8:14-15), or the advice of St. Paul that a bishop be "the husband of one wife" (I Timothy 3:2), it would not offset the errors into which the Roman Church has fallen by its unscriptural dogma of papal infallibility and its other additions to the faith once revealed to the apostles and evangelists. Priests of the Anglican Church are fully convinced of their apostolic ministry, and feel no need to "rejoin the Catholic Church," from which they have never been separated. But they do feel keenly the sin of division within the Catholic Church, which Rome accentuates with its additions to dogma, its rules against prayer with other Christians, and its generally intransigent attitude.

It is true that the Roman Church has long permitted marriage among its Uniat clergy of various Eastern rites, and probably a similar dispensation might be made for Anglican clergy if they submitted to Rome in any corporate manner—though heretofore Rome has stressed individual "conversions" rather than group ones. But it is also true that in communities where there are married Uniat priests side by side with celibate ones, Rome has found the situation difficult, and confusing to the laity.

PERHAPS the true significance of the German dispensation is to be found in an effort by Rome to find a means to offset the very considerable losses suffered in Eastern Europe, where Communist governments have fostered national Churches and killed or imprisoned members of the Roman hierarchy and priesthood. If permission for priests to marry were made general (except, of course, for members of religious orders), the effect might be far-reaching, not only in Europe but throughout the world.

So far as Anglicanism is concerned, the value of a married priesthood has been amply proved by four centuries of experience. Not only are the married clergy and their wives themselves a living witness to the fact that priesthood and marriage are compatible, but their children have given untold strength to the ranks of clergy and devoted laity alike. We have no doubt that the Roman Church would find the same thing true if the marriage of its secular clergy were permitted. And perhaps the spread of a married priesthood in the Church of Rome would be a humanizing leaven that would make it easier for Roman Catholics to understand Anglicans and Protestants, and vice versa—and so might, in God's providence, lead at last to reunion on a truly Catholic basis, and not on terms of submission to an infallible Papacy. Under the guidance of the Holy Spirit, even this seeming impossibility is possible—and it would not be the first time that unchanging Rome had changed its practice in the light of practical expediency.

The English Reformation

(Continued from page 11)

Eastern Orthodoxy; and Protestantism, a unique, clearly distinct branch of the Holy Catholic Church.

ORIGINS

The Christian Church began at Jerusalem. From there it spread to Antioch, where followers of "the way" were first called Christians. Thence it spread through Asia Minor and on into Southern Europe as far West as Spain. At what date Christianity found its way into Britain is a matter of conjecture. Of various legends the most attractive is that of Joseph of Arimathea, who is said to have been appointed by St. Philip, as evangelist of Britain, and to have planted his staff at Glastonbury where it was transformed into a thorn tree that ever after flowered twice a year. It was this legend that led Queen Elizabeth to affirm on one occasion that "Joseph of Arimathea was the founder of the Church of England."

What is certain is that, at the Council of Arles in Southern France in A.D. 314, three British bishops were present, and that they represented a well established and flourishing independent British Church. From this Church Christianity spread across to Ireland and thence back to Scotland.

About A.D. 450 the heathen Angles and Saxons invaded and overran Britain, dispersing to the west and north the Christian British and driving many of them back into the mountains of Wales. For the next one hundred and fifty years little happened in Britain, but the Church flourished in Ireland (St. Patrick was a native Briton) and planted important missions in Scotland and Northumbria.

Then — in 596 — came the great Roman mission to the Angles and Saxons and the remarkable success of Augustine of Canterbury in converting these Germanic tribes. As a result for another century and a half there were two entirely independent Churches of England, with the ancient British Church embracing also Scotland and Ireland. Finally a great Archbishop of Canterbury, Theodore of Tarsus, was able to get the two bodies united as the Church of England (Ecclesia Anglicana). This was in 673.

EARLY DISPUTES WITH ROME

Theodore had been sent over by Pope Vitalian; but when a Bishop of York named Wilfrid resisted the plan worked out for dividing his diocese, went to Rome to present his case, and came back with a papal bull giving him full jurisdiction, Theodore and the Saxon King

ignored the bull and threw Wilfrid into prison. Later he was exiled from the Kingdom and never returned. This was the opening gun in a long series of clashes over the right of the Church of England to govern itself versus the claim of the Pope to be the supreme ruler of the Church everywhere.

This long and involved story we cannot recount in detail. It is very important, however, to remember that there was a long background to the dispute between Henry VIII and the Pope which resulted in the Reformation.

For example, in 1066 William the Conqueror invaded England with the Pope's blessing; but afterwards refused to do the latter homage and decreed both that no Church laws were to be enacted without his consent and that his permission must be given before any of the nobility were placed under ecclesiastical censure.

In 1213 the notorious King John surrendered Church and country unconditionally to Pope Innocent III. But two years later John was compelled by the barons to sign the *Magna Carta*, which contained the sentence: "The Church of England shall be free, and shall have her rights and her liberties uninjured." The Pope countered with a bull in which he

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declared the Great Charter null and void and excommunicated all the barons who had drawn it up. This had no effect. Copies of the *Magna Carta* were sent to every cathedral and were required to be read publicly twice every year.

In 1351, to give only two more examples, Parliament passed a law decreeing imprisonment for anyone accepting an ecclesiastical appointment from the Pope. In 1414 all foreign religious houses were confiscated by an act of Parliament.

REFORMATION AND HENRY VIII

Now we come to Henry VIII and the English Reformation. Let me be clear on two points. First, my aim is in no way to whitewash the Reformation. It was not a lily-white affair, conducted by mild-tongued gentlemen with kid gloves on. There was much passion and much evil mixed in it, and I am no more interested in denying this than I am in cloaking over the scandals of the Roman Papacy that had cursed Christendom for two hundred years before the Reformation. Only, historical candor is a two-edged weapon.

Second, I in no way mean to question the general acknowledgment in England as elsewhere in central and western Europe, though not in the Christian East, of the spiritual authority of the Pope. The Reformation did call this into question and represented, therefore, a more radical step than any previously taken by the English Church or State. But I submit that the existence of this long background of strife between the English Church and the Pope is highly relevant to the question, Did the Church of England begin with Henry VIII?

Now to the Reformation. In 1517 an Augustinian monk named Martin Luther nailed 95 theses to the doors of the University of Wittenberg. In 1521 Henry VIII of England attacked Luther and affirmed Transubstantiation, for which the Pope dubbed him Defender of the Faith. Henry was married at 18 to Catherine of Spain, eight years his senior, who had been the widow of his older brother Arthur. A papal dispensation had been necessary, since the marriage fell within the table of forbidden degrees, and was obtained only after two Popes had refused to grant it.

Twelve years passed; of seven children born to Henry and Catherine only one, Mary, survived infancy; the problem of a male heir was pressing; and old doubts as to the lawfulness of his marriage naturally returned to plague Henry. The upshot was that he decided to seek an annulment of this marriage and of course to seek it from the Pope.

Because of the original need for a dispensation, there were grounds that could easily have been made the legal basis for an annulment, and if political circumstances had been different, it is very probable that Henry, like many a monarch

before him, would have found the Church sufficiently accommodating. Certainly Pope Clement VII did not view the matter as a simple problem in morals, for he temporized with the case for four years and in the end, through his special court, simply pronounced no sentence.

It was then that Henry took matters into his own hands and under threat of excommunication broke completely with Rome. The Pope added to excommunication an appeal to the English people to rebel against their sovereign, but it had no effect, either in Church or State. Both went on just as before. Mass continued to be said in Latin, and the only innovations of consequence in Henry's life-time were the official publication of the Bible in English and the composition and publication for use in the Churches of the English Litany.

THE PRAYER BOOK

With the death of Henry in 1547 Archbishop Cranmer was free to go further with reformation, and in 1549 he brought out the first English Prayer Book. No more important event has occurred in modern Church History. It was the Book of Common Prayer, for which all Cranmer's life had been a preparation, that determined the bent and expressed the genius of the Reformed Church of England. It marked this Church as at once Catholic and Reformed, traditional and progressive, attached to historic order yet open to new truth. It established as an abiding norm in public worship the principle of beauty as an integral part of true holiness.

For all this our debt to Thomas Cranmer is incalculable. He was not a hero like Luther or the humanist Sir Thomas More or like St. Athanasius and St. Paul of old. He was in certain respects very human—in fact all too human, suggesting at first at his time of greatest temptation the behavior of Peter at the Trial of Jesus. But God gave Thomas a peerless gift—the gift of magic in the use of words—and by using this one gift Cranmer stamped for all time the Church of England and the worship of Almighty God in every land where the English tongue is used. To no one else do we owe so much. But for Cranmer no one can say what would have happened to the ancient English Church in that time of convulsion and storm that we know as the period of the Reformation.

THE SAME CHURCH

After Henry's death and the breaking of the dam represented by his remarkable personal ascendancy, the pendulum swung uneasily to and fro. For four years it moved with increasing force toward Continental Protestantism; then, when Mary came to the throne, the identical Church of England resumed and

maintained for six years the old allegiance to the Pope. Under Elizabeth, because of the overwhelming sentiment and clamor of the people, the Church again asserted its freedom and, under the guidance of this amazingly sagacious and yet extremely womanly Queen, found the moderate course that it was to travel throughout the modern period.

NO NEW CHURCH

The important point is that through all these changes as through the ups and downs of pre-Reformation English history, it is the same Church of England with which we have to do. The policy of the Popes in deferring until 1570, 12 years after Elizabeth's accession to the throne, the excommunication of the Queen and all who adhered to the Church of England, is a powerful witness to this identity of the English Church before Henry, under Henry, and after Henry. Says the eminent and detached historian Beard, a Unitarian:

"We must take some pains to understand a fact which more than any other differentiates the English Reformation—I mean the continuity of the Anglican Church. There is no point at which it can be said, here the old Church ends, here the new begins. . . . It is an obvious historical fact that Parker was the successor of Augustine, just as clearly as Lanfranc and Becket."

Or, in the words of one of the great and saintly sons of the English Church, Archbishop Bramhall:

"We do not arrogate to ourselves a new Church, or a new religion, or new Holy Orders. . . . Our religion is the same it was; our Church the same it was; our Holy Orders the same they were, in substance; differing only from what they were formerly as a garden weeded from a garden unweeded."

OUR HERITAGE

Such is our inheritance as Episcopalians—our inheritance whether we are American Episcopalians or English Episcopalians or Indian Episcopalians or African Episcopalians or any other kind. We are inheritors of a Church that is one with the original Church of Jerusalem, a Church that knows no break in outward and visible continuity—yet a Church that has not shrunk from reform and painful pruning away of excess limbs, a Church that believes in the living Spirit of Truth, a Church that added to Catholic Order, worship, and faith the special values of the Protestant Reformation in its rediscovery of the Bible and of the powerful Gospel of the Grace of God in Jesus Christ our Lord. We are inheritors, in short, of a Church that is at once Catholic and Liberal and Evangelical.



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Looking Toward Lent

W. NORMAN PITTENGER'S *The Christian Sacrifice* and Theodore Parker Ferris' *This is the Day* [L. C., December 2d and 16th, respectively] are two Anglican works included in the 1952 Protestant Lenten List of The Religious Publishers Group. Another work in the same list is edited by a priest of the Church: *Protestant Thought in the Twentieth Century*, edited by Arnold Nash [L. C., September 16th].

Each year two such lists — one for Roman Catholics and one for Protestants — are sponsored by the Group to encour-

age the reading of religious books. A recognized authority in each field is invited to compile his list of the most appropriate books published during the preceding 12-month period.

The 1952 lists have been selected by the Rev. Francis B. Thornton, literary editor of the *Catholic Digest*, and Dr. Elton Trueblood, author of many best sellers, lecturer, and professor of Philosophy at Earlham College.

The selections are listed in descriptive folders and some 300,000 copies are distributed by booksellers to their customers early in February.

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The Good, the Bad, the Indifferent

By HYATT H. WAGGONER

Department of English, University of Kansas City

TWO recent publications are appropriately reviewed at this time. They are: *The Modern Novel in America, 1900-1950*, by Frederick J. Hoffman, (Regnery, 1951. Pp. 216. \$3), and *Fifty Years of the American Novel, 1900-1950: A Christian Appraisal*, edited by H. C. Gardiner, S.J. (Scribners, 1951. Pp. 304. \$3).

Which of these two books, written from diametrically opposite standpoints, is the better it is difficult to say. Neither is good, yet both merit attention. Professor Hoffman's is written from a philosophy that impels him to speak of Willa Cather's religious characters as having "a simple, abiding faith in a father image" (p. 62), and to refer to religion as protecting us from the "ugly facts" of death (p. 97).

On the other hand, Fr. Gardiner, who is literary editor of *America*, points out in his introduction that the contributors to his volume write from a Christian (more precisely a Roman Catholic) point of view; and that such a preconception affords them a vantage point from which significant criticism emerges naturally — almost, he seems to think, automatically.

But, as a matter of fact, neither the outlook of Freudian materialism nor the dogmas of orthodox Christianity guarantee significant literary criticism. His "point of view" is an important fact about any critic; it makes possible certain insights and shuts off from others. But it does not alone determine the final nature and value of his criticism. Being a Christian does not guarantee that one will write good criticism any more than being a Freudian does.

Most of the chapters in Fr. Gardiner's book are undistinguished; some are downright poor. Only those by Professor Sandeen and McLukan stand out as really excellent.

In Professor Hoffman's volume, on the other hand, there is nothing either so good or so bad as in the Gardiner volume. Most of the chapters maintain a level of the decent commonplace, with only occasional descent into the trivial or the muddle-headed.

Both of these are books to be scanned while one's mind is chiefly on something else. There is much value in the modern novel for the Christian, but the book to set forth and analyze that value has yet to be written.

DIOCESAN

WASHINGTON — The burglar must have "tucked himself away in one of the pews" and waited for everyone to leave, said the Rev. Frank Blackwelder after \$50 was stolen from offices in the brand new parish hall of All Souls Memorial Church, Washington, D. C., recently. The theft took place after a parish variety show and was one of a series of church robberies in Washington. Next day the Rev. Mr. Blackwelder, who is the rector, with the assistance of parish secretary Miss Betsy Tupman, put up a sign in the front yard of the church. The sign told the burglar that he would get a surprise message if he would telephone the rector. The burglar had not yet accepted the invitation when All Souls held its Christmas bazaar a few weeks later. "Two plain-clothesmen came," said Miss Tupman, "but no burglars showed up."

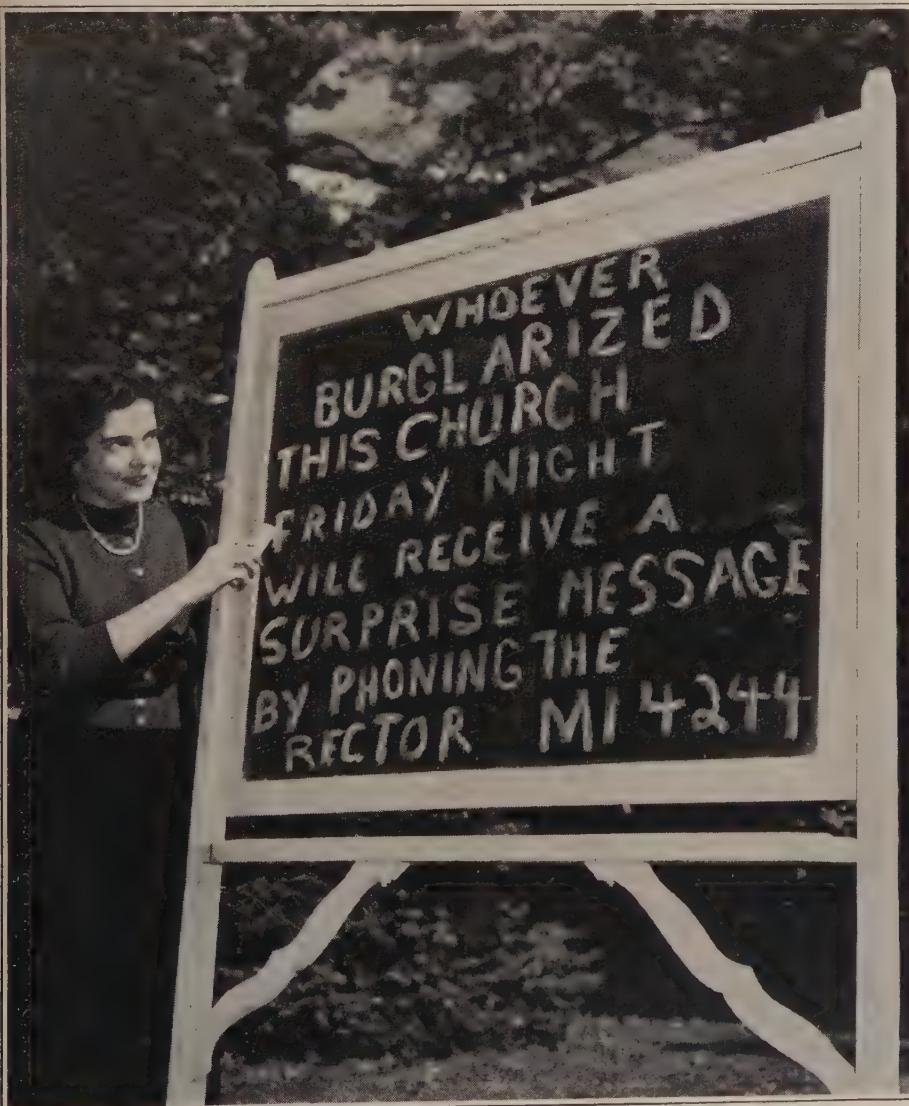
LONG ISLAND — The diocesan treasurer was ordained to the diaconate in Long Island on December 21st. He is

the Rev. John H. Mears, vice president of Brown and Crosby, brokers in New York City. Mr. Mears will serve on the diocesan staff and continue in his lay occupation and as diocesan treasurer until he devotes full time to the Church.

NEW YORK — The Chapel of the Divine Compassion in the headquarters building of the Youth Consultation Service of the diocese of New York, was recently opened and blessed by Bishop Donegan of New York. This building was used at one time as the rectory of Trinity Church. It adjoins the former Trinity Chapel and parish house, now St. Sava's Cathedral. Even before the rest of the property was sold to the Serbian Orthodox group, this house, still the property of Trinity, was used by Youth Consultation Service.

The Chapel of the Divine Compassion, on the second floor of the building, will be used also as an oratory both for members of the staff and for clients.

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Washington Daily News

BETSY TUPMAN: Plain-clothesmen, but no burglars.

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sultation Service and by friends, the Chapel is a memorial to the late Rev. Shirley Carter Hughson, O.S.C., long connected with the work; and as testimonial to the pastoral care of the Rev. Dr. J. Wilson Sutton, former chaplain of the work.

The New York Youth Consultation Service withdrew several years ago from the National Episcopal Service to Youth.

MASSACHUSETTS—A boy "bishop" may be something new under Massachusetts' sun, but the custom is ancient among Church of England chorister societies.

The young man who is believed to be the first boy bishop of Massachusetts is Rodney Tate. He was elected by the junior choir of the parish of St. John the Evangelist in Hingham, Mass. The wife of the rector, Mrs. John M. Gallop, made his cope and mitre. His father, who is director of Libraries of the Massachusetts Institute of Technology, made his crozier.

By electing a "bishop" the junior choir in Hingham commemorated St. Nicholas, on whose feast the election traditionally took place.

In medieval times, the boy "bishop," having been duly invested with the mitre and crozier as the signs of episcopal authority, made a procession about the town dispensing gifts, and presided at all services until the next great feast associated with children, Holy Innocents (December 28th) or "Childermas."

Records of the Cathedral of Salisbury indicate that the boy actually had power to make ecclesiastical appointments, taking possession of the cathedral with his assistants, and performing all the ceremonies, except the Mass. It is also recorded that one boy who died during his "episcopate" was buried in full pontificals. There is also extant a sermon for a "Boy Bishop" written by Erasmus.

In recognition of the excellent work being done by the Hingham junior choir in singing each Sunday at the junior church service, December 16th (also traditionally known as Gaudete Sunday), was set aside to honor them, and was designated and celebrated specially as chorister Sunday. They sang at the 11 o'clock service that day, displacing the senior choir for the occasion, and the boy bishop was present to preside and impart the final blessing.

Bishop's chaplain was William Pratt, and a number of other acolytes participated.

SOUTH FLORIDA—For the first time Bishop Bram, new suffragan of South Florida, dedicated a church on December 16th. The building was the enlarged and completely refurbished one of St. Philip's, Coral Gables. A new memorial

marble high altar was blessed before the first Eucharist was celebrated in the new church. Built to accommodate approximately 500 persons, the \$60,000 improvement is a modified Spanish mission style.

CONNECTICUT—A circulating library is being formed by St. John's Church, Essex, Conn. Object is to give members a chance to borrow and read newest books on religion and on other subjects of importance to them as Churchpeople. St. John's already has a church school library.

NEW MEXICO—St. John's Cathedral congregation, Albuquerque, N. M., has started construction on its new building. The old church, opened in 1882, seated 225. The new one will seat 600, which is a more realistic figure for a congregation that has increased from 777 to 1181 during the past five years.

NEBRASKA—A calf project being developed by the people in the area around North Platte, Neb., will help provide the funds to place a resident priest at St. Paul's Mission, Ogallala, next year. Calves which are contributed by interested persons are raised on the ranches of communicants and are later sold for the support of the missions work. The herd is being increased by retaining heifer calves until they have produced additional cattle, while the steers are sold at market each fall. The cattle have a special registered brand, "CS." The project was begun in 1946 by the North Platte Church school, to help Bishop Gilman in the diocese of Hankow. This year a second herd has been started for missionary work and expansion in several towns in the North Platte area, under the supervision of the Rev. Seward Bean, rector of the Church of Our Saviour, North Platte.

SALINA—Back to his old job as dean of boys at the Bavaria, Kans., unit of St. Francis Boys' Homes in the diocese of Salina, goes the Rev. Peter Francis on the first day of this year. Fr. Francis became the first head of the Bavaria unit in 1948. In April of 1950 he became rector of St. Timothy's Church, Iola, Kans. Now his return has been made possible by the completion of adequate staff quarters for him and his wife and their two small sons, Peter and Christopher. Shows the Boys' Homes are growing. Another recent development is the opening of a reception center at Salina.

ATLANTA—Cash on the line, without a fund raising campaign, was paid for a \$6000 remodeling job done of the interior of the Church of Our Saviour, Atlanta, Ga., recently.

EMINARIES

Lion for a Mission

Every year students at General Theological Seminary give a play. The proceeds from the plays go to the seminary's missionary society. All students and faculty members belong to the society. Its resident, Willis R. Henton, says he doesn't believe a seminary in the Church has a program anywhere comparable to the one we are carrying on here." The society, besides its local work, aids a foreign mission and contributes to the church's mission as a whole.

This year's play for the benefit of the

Local work of the society is the Mission to Chelsea, a full time program in conjunction with the Church of the Holy Apostles and St. Peter's Church, within whose boundaries in New York City the seminary students live. The society is responsible for social activities, released-time schools, and religious instruction and worship. Most of the children involved in the program are Puerto Rican or Negro.

The society also has funds for use by various other missionary projects, for sending students to the Anglican Seminary Conference, and for bringing mission speakers to the seminary.

"The Society program would be in-



THE LION at General Theological Seminary.

society was George Bernard Shaw's *Androcles and the Lion*. Miss Elizabeth McCracken attended the play, which was staged before Christmas, and said, "The acting was excellent, and the costumes and scenery both beautiful and correct."

As a curtain-raiser, the Madrigal Singers of the seminary made their first public appearance. Under the direction of Mrs. Ray F. Brown, they performed Randall Thompson's "Sequence of Five Transcripts," from his "Americana," a musical satire on the collective American mind as it expresses itself in print.

Estimated proceeds from the play were \$1700. This added to \$1500 from the seminary book store and an all-time-high student pledge of over \$4750, continues the society's record of having increased the size of its program and budget every year since it was organized.

The overseas project of the seminary students for some years has been support of the Mission of St. Francis of Assisi at Upi on the island of Mindanao in the Philippines. The society's appropriation of \$2800 is used to operate the main station at Upi and the dozen outstations of the great mission.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

E. Elliott Durant, Priest

The Rev. Dr. E. Elliott Durant, rector of St. Ambrose's Church in the Harlem section of New York, died on December 14th at his home. Bishop Donegan was the celebrant at a Requiem Mass in the church on December 17th.

Edward Elliott Durant was a native of Barbados, British West Indies. He came to the United States in 1914 as a student at Lincoln University, Chester, Pa. From there he entered the Philadelphia Divinity School. He was made deacon in 1919 and advanced to the priesthood in 1921, by the late Bishop Rhinelander, then Bishop of Pennsylvania. He served at St. Mary's Mission, Chester, Pa., and was in charge of St. Luke's Church, in the Harlem section of New York, for several years. In 1925 he went to St. Ambrose's, then known as St. Ambrose's Community Center and Chapel. His ministry was one of the most notable in the history of the diocese of New York. A large and faithful congregation—of 2,749 communicants, many of them from Barbados—is the result of his labors of 26 years, first as priest-in-charge and then as rector.

Fr. Durant was married in 1927 to Miss Gladys Perinchief of Bermuda, who survives him. He is survived also by a son, Edward Elliott Durant, Jr., and a daughter, Miss Constance Durant.

Helen Elizabeth Kempton

Helen Elizabeth Kempton, mother of the Rev. Dr. Lansing E. Kempton, rector of Trinity Church, Portland, Ore., died in fall, after a lengthy illness.

Mrs. Kempton was born in Minneapolis, Minn., in 1883. She lived more than 60 years in Duluth, Minn., where she was a communicant of St. Paul's Church. She was an active and devoted Churchwoman, and spent more than 50 years in woman's auxiliary, interchurch, and interracial work. In September, 1950, Mrs. Kempton and her husband, Owen Kempton, went to Lake Oswego, Ore., to live.

She is survived by her husband, Owen, the Rev. Dr. Kempton, and Paul O. Kempton, of Chicago, another son.

Frank Troutman

Frank Troutman, 51, a prominent layman of the diocese of Atlanta, died in Atlanta, on November 26th. Mr. Troutman was chairman of the diocesan Advisory Board, chairman of promotion, and a member of the cathedral board of trustees and the cathedral chapter. He was associated with the legal department of the Coca-Cola Company, Atlanta, for 28 years.

Mr. Troutman gave invaluable assist-

ance to Bishop Walker of Atlanta, in drawing up the charter for the diocesan foundation of which he was secretary and treasurer.

He was the author of *Jesus In Court*. Surviving are his wife, and a son.

Russell Allen Firestone

Russell Allen Firestone, 50, a director of the Firestone Tire and Rubber Co. and second son of the late Harvey S. Firestone, founder of the company, died on December 12th at his home in New York City after a long illness. Mr. Firestone was senior warden of St. Paul's Church, Akron, Ohio.

Gilbert Curry Jones

A resolution in memory of Gilbert Curry Jones was adopted by the Cathedral Chapter of the Cathedral Church of St. Luke, Orlando, Fla., at a recent meeting.

Mr. Jones died on September 25th. He was a member of the Cathedral Chapter, the Brotherhood of St. Andrew, and the Men's Club. He had been assistant superintendent of St. Luke's Church school. Three times he was elected deputy to General Convention by South Florida.

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CHANGES

Appointments Accepted

The Rev. G. Hurst Barrow, formerly canon-
tor of All Saints' Cathedral, Albany, N. Y.,
now serving St. Timothy's Church, Chicago,
is prison chaplain for the Cathedral Shelter,
ago.

The Rev. Earle R. Clossen, formerly curate of
Paul's Church, Washington, is now in charge
of Raphael's Mission, Fort Myers Beach, Fla.
ress: Seahorse Apts. Number 4, Fort Myers
h, Fla.

The Rev. Don Curzon of the diocese of Chicago
now serving at Lawrence Hall, diocesan institu-
for boys.

The Rev. William Davidson, formerly in charge
of St. John's Church, Townsend, Mont., and as-
signed missions, is now rector of St. James'
ish, Lewistown, Mont. Address: 304 W. Evelyn
He will continue his work as correspondent
The Living Church in the diocese of Montana.
The Rev. Mr. Davidson will continue to serve
City Church, Martinsdale, and the communities
Twodot and Harlowton. The field that he for-
merly served will be divided; and St. John's,
nsend, and Grace Church, White Sulphur
ings, will constitute a new mission field in the
e of Montana.

The Rev. Victor R. Hatfield, formerly rector of

St. James' Church, Kent, Wash., is now rector of
St. John's Church, Marysville, Calif. Address:
Box 1054.

The Rev. Frank R. Hughes, who formerly served
St. Philip's Church, Norwood, N. Y., is now rector
of All Saints' Church, Fulton, N. Y.

The Rev. James H. Jordan, formerly curate of
the Church of St. Mary of the Angels, 4510 Finley
Ave., Hollywood, Calif., will become rector of the
parish on February 1st.

The Rev. Thomas Logan, who was ordained
deacon in August and has been a student at the
Berkeley Divinity School is now in charge of St.
John's Mission, Townsend, Mont., and Grace Mis-
sion, White Sulphur Springs. Address: Townsend.

The Rev. Robert D. O'Hara, formerly canon of
St. Michael's Cathedral, Boise, Idaho, is now rector
of St. Andrew's Church, Ashland, Wis. Address:
608 W. Third St.

The Rev. Miller M. B. Sale, dean of the con-
vocation of Sonoma in the diocese of Sacramento,
formerly of St. Paul's Church, Benicia, Calif., is
now at the Church of the Ascension, 638 Georgia
St., Vallejo, Calif.

The Rev. Paul Grant Satrang, former curate of
St. John's Church, Los Angeles, who has been in
charge of All Saints' Church, San Diego, for
several months, is now rector of All Saints' Church.

The Rev. Edward A. Sickler, formerly assistant
of Christ Church, Shaker Heights, Ohio, is now
rector of All Saints' Church, Parma, Ohio. Ad-
dress: 5982 Maplecliff Dr., Parma Heights.

The Rev. J. Moulton Thomas, formerly rector of
St. Matthew's Church, Wheeling, W. Va., is now
serving Christ Church, St. Paul and Chase Sts.,
Baltimore, Md.

Resignations

The Rev. Dr. Neal Dodd has resigned as rector
of the Parish of St. Mary of the Angels, Holly-
wood, Calif., but will continue in active charge
of the parish until February 1st.

The Rev. Dr. A. E. H. Martyr, rector of the
Church of St. Michael and All Angels, Denver,
has retired because of illness, and may be ad-
dressed for all purposes at 5658 Hazeltine Ave.,
Van Nuys, Calif.

Changes of Address

The Rt. Rev. Dr. Edward T. Demby, Retired
Suffragan Bishop of Arkansas, and Mrs. Demby
will spend the first three months of 1952 in Flori-
da. Address until April 1st: 414 N. Sapodilla St.,
West Palm Beach. After that time they may again
be addressed at 10519 Englewood Ave., Cleveland 8.

The Rev. James Chappell, formerly in Japan,
may now be addressed at 767 Craig Ave., Pasadena
7, Calif.

The Rev. Gordon A. Cross, rector of St. Mat-
thew's Parish, Sacramento, Calif., may be ad-
dressed for all purposes at 3240 Wright St., Sac-
ramento 21, Calif. He has had a change of zone
number, and no longer has a route number.

The Rev. James C. Holt, who recently became
rector of St. John's Church, Butte, Mont., may
be addressed at Box 495 (15 N. Idaho St.).

The Rev. William H. Powell, vicar of the Church
of All Saints in the Valley, Spokane County,
Wash., has had a change of address from S. 1414
Grand Blvd., Spokane, to 12817 E. Broadway,
Opportunity, Wash.

Ordinations

Priests

Albany: The Rev. Robert Gordon Field and the
Rev. Willis Jay Handsbury were ordained to the
priesthood on November 30th by Bishop Richards,
Suffragan Bishop of Albany, at All Saints' Cath-
edral, Albany. The Rev. Dr. R. C. Dentan preached.

The Rev. Mr. Field, presented by the Rev. C. H.
Kaufuss, is assigned to missions in Warren County,
with address at Pottersville, N. Y. The Rev.
Mr. Handsbury, presented by the Rev. A. W.
Brown, is curate at Christ Church, Hudson, N. Y.

Newark: The Rev. John Willard Patterson was
ordained priest on December 8th by Bishop Wash-
burn of Newark at the Church of St. Mary the
Virgin, Ridgefield Park, N. J. Presenter, the Rev.
R. N. Pease; preacher, the Rev. C. E. Sutton.
To be vicar of the Church of St. Mary the Virgin.
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Southern Ohio: The Rev. Sanford C. Lindsey

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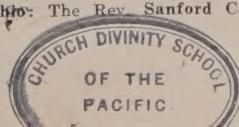
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THE LIVING CHURCH



CHANGES

was ordained priest on December 9th by Bishop Hobson of Southern Ohio at Trinity Church, London, Ohio. Presenter and preacher, the Rev. M. F. Arnold. The ordinand has been in charge of St. Andrew's Church, Washington, C. H., Ohio.

TENNESSEE: The Rev. Fred Carl Wolf, Jr. was ordained priest on December 11th by Bishop Barth, Bishop Coadjutor of Tennessee, at St. Michael's Church, Cookeville, Tenn., where the ordinand will be in charge. Presenter, Bishop Dandridge of Tennessee; preacher, the Rev. G. S. Usher.

Deacons

CHICAGO: Russell K. Nakata, Jr., a tutor at Seabury-Western Theological Seminary, was ordained deacon on December 8th by Bishop Conkling of Chicago. The ordinand is a graduate of Occidental College, McCormick Theological Seminary, and the University of Chicago. He is the second Japanese-American to be ordained in the diocese. Presenter, the Rev. R. H. Higgins.



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Sun 8, 9, 11; Daily HC, Hours Posted

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Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

Georgia: Thomas Bostwick Allen, a student at the Virginia Theological Seminary, was ordained deacon on December 2d by Bishop Barnwell of Georgia at Christ Church, Savannah, Ga. Presenter, the Rev. Dr. F. B. Tucker.

New York: The Rev. Samuel Joseph Wylie, formerly a Presbyterian minister, was ordained deacon on December 9th by Bishop Donegan of New York at the Cathedral of St. John the Divine, New York. Presenter, the Rev. R. E. Valliant; preacher, the Very Rev. Lawrence Rose. To work with students at the University of Virginia, Charlottesville, Va.

Living Church Correspondents

Brother Sydney, OHC formerly at the Holy Cross Liberian Mission, Kailahun, Sierra Leone, West Africa, is returning to the United States on furlough and is resigning as Liberian and West African correspondent for The Living Church. He may now be addressed at West Park, N. Y.

Marriages

The Rev. Paul M. Hawkins, Jr., assistant at St. James' Church, Chicago, was married on November 17th to Miss Maureen Humphreys.

Lay Workers

Mr. W. Lee Milner, formerly layreader at St. Andrew's Mission, Irving, N. Y., is now in charge of St. Stephen's Church, Choteau, Mont., and the churches at Cut Bank and Shelby.

Miss Mary Haynes has accepted appointment as educational director at the Church of the Good Shepherd, Wichita Falls, Tex.

Corrections

The Rev. Robert W. Cunningham is curate of St. George's Church, Flushing, L. I., N. Y., not St. John's, Flushing, as listed in the December 9th issue.



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Rev. Robert H. Walters
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Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10
Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

TROY, N. Y.

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CINCINNATI, OHIO

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ex Mon 10; C Sat 7-8

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Weekday, Special services as announced

PHILADELPHIA, PA.

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Cho Ev 4; Daily: Mat 7:30; H Eu 7:45; Wed 8
Fri 7, Thurs & HD 9:30; EP 5:30; C Sat 12 to 1
4 to 5

PITTSBURGH, PA.

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Grayson & Willow Sts.
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MADISON, WIS.

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9:30 HC; C Sat 7:30-8

PARIS, FRANCE

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